



# The South India CHURCHMAN

The Magazine of the Church of South India

● FEBRUARY 1987

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**Let your Lights  
Shine . . .**



## CONTENTS

	Page
VELCOM The Century's Vision .. .. .	1
Vision for Equipping Local Congregations in Mission—A Shift in Strategy .. .. .	3
'Mission in Christ's Way'—I .. .. .	6
Some Dimensions of Human Development .. .. .	9
Visit to Sri Lanka—Peace Mission .. .. .	11
Write on .. .. .	12
Launch out into The Deep .. .. .	13
Book Review .. .. .	15

*Opinions expressed by contributors do not commit the C.S.L*

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**FEBRUARY 1987**

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## 25 Years Ago!

God can complete what He has begun, can make of us a mighty power throughout South India and beyond for the fulfilling of Christ's promise to draw all men to Himself. He has bestowed notable blessings upon us during all the years that have followed. Like the Children of Israel, we can look back not only on the decisive deliverance from our bondage to division, and upon the crossing of the Red Sea of our doubts and fears; we can look back also on new and wonderful blessings during these first ten years of our pilgrimage. We have become much more deeply united in these years than many of us thought possible in so short a time. We have been given new gifts—a Liturgy which is increasingly precious to us and which has already come to play an important part in the life of the ecumenical movement.

—Churchman, 1957.

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# VELCOM

## The Century's Vision



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*The Vision for Equipping Local Congregations in Mission came at the right time.*

We are at the threshold of yet another century—this time it is going to be the third millennium! What a privilege for us to enter into it as a uniting church, fulfilling the High Priestly prayer of our Lord Jesus Christ that we all may be one. Soon we will be forty years old, a very significant number in the Bible to which several important events were attributed to. Forty years are also reckoned as a period of one generation. The first generation of this great church is passing away and a new generation is coming in with new hopes and new vision. When Bishop Victor Premasagar presented VELCOM at the Executive Committee which met in Mysore there was a jubilation and by adopting it, the church has created history. The organic oneness which we have achieved by the power of the Holy Spirit in whatever measure and the hope to experience it in its fuller measure is our great strength whose power transforms and brings about

radical changes in our outlook, attitude and conditions of life.

The merit of the Vision lies in the participation of the people in all activities of the Church. In fact, it is the 'people' at the local congregation level who set the 'agenda'. Provision is made to draw the people from the lowest level and involve them in the decision-making process. Thus the rural congregations find themselves involved in the policy formation. By accepting the new responsibilities, they will set new goals with respect to their personal and family advancement; the improvement of their village community and ultimately the development of the state and Nation. The vision rightly speaks of the community, not just a congregation, which means the recognition of all people in the village irrespective of difference in caste, creed, class and treat them like brothers and sisters who are all members of one community. This indicates the total mobilisation of the human resources both in the Church and Society based on the realisation that it is the



human beings that are the prime agents of any change or development. In the traditional caste and class-based society the self-image is highly restricted and rigid. This rigidity of the social structure leads to either fatalism or passive contentment, all of which are against individual as well as social development. The vast masses comprising more than 80% of the population live at a low level, performing the same tasks in the same way for generations. VELCOM, on the other hand, has a multiplicity of new roles. Since the agenda comes out of peoples' participation, new occupations and new structures are bound to emerge. They will not fit into the old caste or class pattern. Being based on a rational division of labour it determines what occupation one should pursue rather than birth or caste. This, in course of time, will give birth to a new community—a new creation in Christ.

It is imperative that some basic shifts in policy formulation and plan execution will take place. The uncertainties today are greater than they have been at any time. The break down of discipline and consequent 'church politics' have assumed menacing proportions. The vision which lays importance upon the shift in strategy should help to overcome some of these administrative difficulties.

The shift can also avoid factionalism that breeds and survives upon groupism and nepotism

which pose a serious and unsurmountable obstacles for the mission of the Church.

This implies a steady flow of varied information to the people in villages who are involved in the mission of the Church. It should be realised that an effective communication system is an essential element in bringing the desired changes, and producing healthy and participatory congregations. The media, whether mass media or group media, have the multiple functions and enable the message to reach the highest number of people in the shortest time in the cheapest way. 'Enablers' who are supposed to play an important role need to be trained as effective communicators. One should admit that hitherto there has been a miserable low rate of communication between the urban congregations and the village ones. This communication gap can be bridged by the enablers.

The VELCOM has not come like a bolt from the blue. Behind it stretches a history of 40 years. To translate this vision into a reality it requires the giving up or modification of a number of old habits and attitudes and the cultivation of some new ones which are necessary to cope up with the modern times. The path into future is long and perhaps weary and there may be obstacles along the way but the Comforter who has always been with us helps us to march forward. A peaceful transition into the future through farsighted and vigorous planning effort is still the best bet.

—DASS BABU





# Vision for Equipping Local Congregations in Mission—A Shift in Strategy

(VELCOM)

RT. REV. DR. P. VICTOR PREMASAGAR

*Deputy Moderator*

## I. Local Congregations as Basic Ecclesial Communities—An Emerging Vision

The formation of the Church of South India has been acclaimed as the greatest miracle since the Pentecost. It formed as a United Church not with a view to become yet another denomination, but to be a movement towards unity of Christ's Church throughout the world. The Church has understood itself as a Pilgrim Church, moving forward in obedience to the Lord of the Church, never settling down with the *status-quo* but ever moving on into new obedience as the Lord beckons His Church to be the salt of the earth, the light of the world and the leaven in society working together towards a visible and organic unity.

While the Church has entered into negotiations with the Baptists, the Lutherans and a Joint Council relationship with the CNI and the Mar Thoma Church, it has, from time to time, evaluated itself with a view to engage fully in the Mission of the Church in India and throughout the world.

Such a process of evaluation is reflected in the three books published by the Church during these forty years :

1. *Renewal and Advance : Integration and Joint Action*, 1963.
2. *CSI After Thirty Years : A report on the Life and Work of the Church*, 1979.
3. *Priorities for the Mission of the Church*, 1982.

These indicate a growth in the life and mission of the Church. During the first two decades, the Church has expressed its major concern for integration and joint action for Mission which reflected in the sub-title of 'Renewal and Advance'. The vision for unity of the uniting denominations, that it would strengthen their engagement in mission, was not entirely possible as observed by Fr. Mark Gibbard in his book, 'Unity is not enough'. During the next decade, the Church was concerned with its life and work in South India as indicated in the sub-title 'CSI After Thirty Years'. 1980-82 brought the Church face to face with its context and the Church was led to set up its *Priorities For Mission of the Church*. In pursuit of these priorities, the Synod set up

Synodical departments and Councils and the Diaconal Training Programme for the diverse Ministries of the Church.

The concern for Human Resources Development and Personnel Planning was inspired through the contribution of Mr. Sam Isaac of the WCC. It was seen that this concern is integrally related to the work of the Council and Departments and the Diaconal Training. The contribution of Rev. Dr. Christopher Duraisingh, The General Secretary of the CWM, drew the attention of the Church to the need to equip the local congregations for mission. This provided an over-arching purpose for the work of the different Departments/Councils and Diaconal Training and also to the Human Resources Development and Personnel Planning Programmes and focused attention on the local congregations as the primary place of action for the Mission of the Church.—Thus the priorities of the local congregations became the points of strengthening, training and developing Human Resources. There is a move to include the hitherto neglected socio-economic and political frontiers as the concerns for the Mission of the local Church. Dr. Raymond Fung's article in the recent WCC monthly letter on Evangelism, calling for a Mission Strategy expressing concern for the children, the aged, the workers receiving their due reward as outlined in Isaiah 65 : 17-25 involves working towards a transfiguration of the conditions of the local communities for an abundant life to all.

Thus, the emerging vision includes drawing together resources of the local communities of the whole Church, national and international, to strengthen the points of mission at the local level.

## II. Challenges and Resources within the Local Congregation

### (a) Challenges :

The challenges that impinge upon the local congregations in terms of the hurts, pains, wounds, sufferings, oppressions, exploitations through abject poverty, blatant caste discrimination and trespass upon the basic human rights—in short, the very bleeding points of the local communities, have to be taken seriously within the agenda of the local congregations. Often, it can be noticed that



these points are not even mentioned on the agenda of the local Church. But, in fact, these are the things that are endured and silently borne by our people unrecognised, unaddressed and unattempted by the successive mission strategists and changing political regimes.

#### (b) Resources :

The Resources, human and material, cultural and religious, have to be identified and developed to the fullest extent, to meet these day to day challenges of the local communities.

The human compassion, neighbourliness, corporate responsibility, co-operative action, the accepted duties and obligations, the energy of the young, the wisdom and experience of the old, the readiness to extend hospitality even to newcomers, the tender kindness of the women folk, simplicity in style of life and the strength of the family ties, the nurture of the children and all such humanising potentialities that are in the life of the local communities need to be developed and maximised.

Use of any resources can either be positive or negative ; Positive ones tend to maximise the potential of the resources for the good of the community, whereas the negative use tends to stifle its growth and development. For example, the educational process which is closely related to day-to-day living, could bring about well-being for all in a community. But the present formal educational system which is not related to day-to-day problems and skills to meet the demands of life, may lead to a passive learning process and cannot elicit creative responses to the challenges.

The Church in India is called to be a creative minority serving the majority community by being its conscience and critical catalyst, through making available its positive resource for the transformation of the Community. But often, our minority complexes and selfish pre-occupation, hinder the Church from providing a positive role in the life of the nation.

The framers of the Church constitutions introduce the concept of representative democracy at all levels through Committees and Conferences, to ensure wider participation. It helped the elected representatives to voice the concerns of the people at places where decisions are taken on behalf of and for the people. Such elected leaders are expected to play an enabling role in this process. However, as years passed by, the very processes of election have tended to alienate the majority in preference for a few, thereby creating a new elite group suppressing the concerns of the people and serving the vested interests of individuals and pressure groups. This resulted in marginalisation of the weaker section, minority groups, women, youth, children, etc.

The leadership affirmed by the whole community, became negative and unable to represent or work for the whole community. The properties and institutions of the Church which are inherited as assets for the ministries of the Church, are often grabbed and misused by self-seeking leaders thereby denying their use and development for the community as a whole. These should be used for creative programmes to meet new challenges and demands that arise out of the context.

The proclamation of the Gospel itself should be related to the hopes, aspirations, fears, and struggles of the people. Instead the local congregations tend not to be sensitive to these challenges but the Gospel they present is often

not relevant. Action programmes of the local congregations should be in terms of these challenges thus to make the gospel really the good news that it is, which they appropriate for themselves. It should provide a creative alternative within the local context.

Christian participation in nation-building would be a positive resource that needs to be developed for the strengthening of socio-economic and political life of the nation. Values of the Gospel need to be brought to bear upon the process of the regional and national politics. The tendency to consider politics as evil has hindered participation of Christians at all levels. The Christian teachings on participation in nation building should become an important part of the Christian Educational programme. In view of the opportunities for development and negative forces inhibiting the growth and development of the communities outlined above, the Church needs to critically look at its own structures, institutions and style and functioning of leadership, never being satisfied with the status-quo, but always working towards transformation, restructuring and renewing itself to be an instrument of Peace and Justice within the local situation. The Church has to view itself as a pilgrim people, disciplining themselves and so organise its life-style both in the Church and its institutions, so that it will effectively move into new forms of obedience, with the ultimate goal of the kingdom of God. This would call for a new self-understanding of the Church, its theological structures and strategy for Mission.

### III. A Shift in Strategy

The needs and the local communities' struggles should become the concerns of the local congregations. The mission of the Church in the local congregation should be related to the issues of the local people. At present the Communities and the Councils in the Church from congregations upto the Synod level are concerned with matters that do not in any way relate to the local issues. In addition to the already existing traditional programmes of the Church such as Sunday Schools, youth and women fellowship, new creative programmes should be locally thought out, planned and focused. It is at this point that the pastorate, the diocese, the Synod and the Ecumenical sharing of resources should become effective.

A local congregation should have a monthly meeting with a set agenda which raises questions about the different aspects about the life and the community. These should be discussed by the whole congregation. Plans and programmes to meet such challenges should be drawn up and supported by the local Church, the Church wide and ecumenical sharing of resources.

In a congregation there may be need to draw up a small programme and provide food, shelter and clothing for the weaker families, the elderly and the handicapped. These could be provided for the local congregations through sharing of their own resources. The girls dropped out of a school or a hostel, may be needing vocational training for self-employment. Several such children from colleges could be gathered together either at the Pastorate or Diocesan level for training in different skills for self-employment.

There may be a sick person in a family for whom no medical care is available. The congregation could raise special contribution to meet the medical expenses of the sick person and express their care for each other. Different



situations would require different types of action and training programmes. The local congregation will appeal to the Pastorate of the concerned board of the Dioceses for helping them in Resources Development through skill formation and vocational training. The Pastorate and the Regional Diocesan Committees will thus be helped to evolve new creative programmes, to meet the needs of the people and the challenges within the local communities. Every Diocese should envisage to engage in such congregation-level discussions and programmes. The traditional programmes like Sunday School, Youth groups, Women's Fellowship, etc. could be reviewed with a detailed agenda, which would elicit the concerns of the community to help in planning their programmes to meet these challenges.

#### *Equipping the local congregations :*

New Bible Studies and audio-visual TV Programmes and new mass communication methods should be employed and strengthen this vision and commitment for the congregations to encourage such need related actions at all levels. The Diocesan Boards and Committees should also have detailed plan drawn up taking into account the needs and concerns expressed by the local congregation and thereby maintaining a shift in its strategy for mission. At every level the congregation, the pastorate, the region and the Council should determine for themselves what creative programmes they can organise through their own resources only. In the cases where they are not able to meet the challenges they should seek the Synod and the ecumenical resources.

#### *Celebration :*

As congregations and the Church as a whole engaged in meaningful programmes as the Mission of the Church, there could be periodical celebrations at different levels, where people could come and share their experiences and new insights, and celebrate festivals of Thanksgiving for the blessings of the Gospel of Jesus Christ.

### **IV. Plan of Action**

#### **Congregational level VELCOM activities :**

Congregations meet together every month with the following objectives :

- (i) to identify the needs of the community, its hurts, pains, wounds and suffering.
- (ii) to listen to the Word of God and the Holy spirit ; how do these dark realities affect Church's functioning, how is faith related to such life situations.
- (iii) to analyse and identify the priorities.
- (iv) to look for and identify local available resources and potentials.
- (v) to start actions of caring, sharing and serving.

In order to achieve these objectives a continuous process is set in motion which involves :

- (a) along with the monthly meetings of analysis, action and reflection, use of relevant literature, audio-visual aids, T. V. programmes, etc. will set in a process of learning, growth and effectiveness.
- (b) develop appropriate skills through training of multi-form leaders.
- (c) make use of the regional diaconal training.
- (d) sharing of insights and experience of neighbouring congregations.
- (e) co-ordination at District, Diocese, Regional and Synod level.

This process will be facilitated by the Diaconal enablers at the Diocesan level and the multi-form leaders and Pastors at the congregational level.

This will set in a circular motion whereby the Synodical and Diocesan Council actions will be shaped by the challenges and needs of the congregations engaged in Mission.

We hope and pray that the Holy Spirit will continue to guide us in our planning and action to fulfil the new vision for this Pilgrim Church.

### **WANTED DOCTORS**

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# 'Mission in Christ's Way'—I

BISHOP LESSLIE NEWBIGIN\*

When the disciples had come together, they asked Jesus, 'Lord, will you at this time restore the Kingdom to Israel?'. He said to them, 'It is not for you to know time or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judaea and Samaria and to the end of the earth' (Acts 1:6:8).

Here is the Lucan version of the missionary commission. The disciples have at last become convinced that the cross was not a defeat but a victory. After the shattering events of that terrible week, when it had seemed that the message about the Kingdom was a colossal mistake and that the old powers that have always dominated the world are still in control they have come to know and believe that it is not so, that death and all its powers have been met and mastered, that Jesus is King. They have done the U-turn. They believe.

And so they ask the obvious question: Do we now see the Kingdom in actual operation? Surely it does not remain a secret any more? Surely now we can expect that it will be made clear for all the world to see that the old promise is fulfilled, that Yahweh is indeed king and lord of all. It is the obvious question.

The answer of Jesus is two-fold: a warning and a promise. It is first of all a warning. 'It is not for you to know....' Quite simply, the Kingdom is God's Kingdom: it is not your programme. I have very often been asked: 'Are you optimistic or pessimistic about the future of the Gospel in India?' When one gets the same question 100 times one is inclined to develop a standard answer. My standard answer is: 'I believe in the resurrection of Jesus and therefore the question does not arise'. The Gospel is news of a fact—the presence of the Kingdom of God in Jesus. About a fact, the question 'optimistic or pessimistic?' does not arise. About a programme one can be optimistic or pessimistic, but about a fact you have to ask a different question: 'Do you believe it or do you not believe it?' If you believe, the other question does not arise.

We need this warning. We are constantly tempted to see the cause of the gospel as if it was a programme about which we could be optimistic or pessimistic. In England, where the churches are on the defensive, we are always tempted to fall into the world's way of looking at the Church. For the media, Christianity is a 'good cause' which requires support and which will collapse if enough people do not rally to its support. Christians are tempted to fall into this absurd way of thinking. And in places where the churches are much more 'successful', where optimism is more

common than pessimism, one finds the same fundamental error. I see literature put out by mission and 'church growth' agencies which suggest that the mission of the Church is an exercise in marketing such as might well be mounted by Ford or General Motors. If we invest so much money and manpower in a certain area, and if we have the right sales technique, we can expect corresponding results. And, of course, a good salesman is always optimistic!

But there is also a promise. Please note that it is a promise not a command. It is not: 'You must go and be witnesses'; It is 'The Holy spirit will come, and you will be witnesses'. There is a vast difference between these two.

You may ask: 'How is the promise related to the question? The question was about the Kingdom; the promise is about the Spirit. How does the promise answer the question? Quite simply, because the Spirit is the foretaste, the pledge, the *arrabon* of Kingdom. This word *arrabon*, which Paul uses several times to speak of the Spirit, is an interesting one. It does not seem to have been a usual word in classical Greek, but was much used in shop-keepers' accounts to denote the cash which is paid in advance as the pledge of the intention to pay the full amount due at the proper time. I am told that a similar word in Arabic is still used in the Cairo bazaars. A man who wants to buy a suit, after he has agreed about the cloth and the cut, will be expected to make an advance payment as proof of his ability and intention to pay the full bill when the suit is delivered. This *arrabon* is real cash. It is not just a promissory note, an 'I.O.U.'. The man can go out and spend it, have a meal, a drink. But it is not *just* so much cash. It carries, so to speak, the promise, the assurance of a much larger amount of cash to come. It is both cash now, and the promise of cash to come.

The Holy Spirit is the *arrabon* of the Kingdom. It is not just a verbal promise. It is a real gift now, a real foretaste of the joy, the freedom, the righteousness, the holiness of God's kingdom. It is real now. But its special character is that it carries the promise of something much greater to come and makes us look forward and press forward with eager hope towards that greater reality which lies ahead. And it is this makes the church a witness to the Kingdom. The witness is not essentially a task laid upon the Church: it is a gift given to the Church. It is an overflow of Pentecost.

It will immediately be obvious that this accords with much else in the New Testament. In the Synoptic Gospel Jesus says that his disciples are not to worry about what to say when they are put under interrogation, 'for it is not you who speak, but the Holy Spirit' (Mk. 13:11). In the same context of rejection and persecution, the same promise is given to the disciples in the Johannine record. After Jesus has warned them

\* This was one of the Bible studies conducted by the Bishop at the Synod Meetings.



that they will be rejected as he was rejected, he goes on: 'But when the Counsellor (or Advocate; Greek Paracletos) comes, whom I shall send to you from the Father, even the Spirit of truth who proceeds from the Father, he will bear witness to me; and you also are witnesses because you have been with me from the beginning'. (Jn. 15:26f). In the next chapter we are told that this same advocate, who is the advocate for the defence of the harassed Church, will also be the advocate for the prosecution of the attacking world; he will confute the world's most fundamental ideal of sin, righteousness and judgement (Jn. 16:7-10). Once again, this is not a task laid upon the Church, but a promise given to it.

It is important to recall the background of this language in the Old Testament. According to Isaiah, the prophet of the exile, God addresses the oppressed and down-trodden children of Israel in the following terms:

Bring forth the people who are blind, yet have eyes, who are deaf, yet have ears! Let all the nations gather together, and let the peoples assemble. Who among them can declare this, and show us the former things? Let them bring their witnesses to justify them and let them hear and say. It is true—'You are my witnesses', says the Lord, and my servant whom I have chosen, that you may know and believe me and understand that I am He. Before me no god was formed, nor shall there be any after me. I, I am the Lord, and beside me there is no Saviour (Isaiah 43:8-11).

It is clear that God is not calling the oppressed Israelites to undertake some kind of campaign for liberation. It is he, the mighty Lord, who is going to act, and they will be the witnesses, interpreting to the nations what he has done. Here is the background for the phrase 'You shall be witnesses'. It is not that the Church is called upon to undertake a programme. It is that the liberating presence of the Spirit will constitute the Church a witness to the mighty acts of the living God who alone is king.

In the influential book 'The Missionary Nature of the Church', the Dutch theologian Johannes Blauw drew a contrast between what he called the 'centripetal missiology' of the Old Testament and the 'centrifugal' missiology of the New. He argues, that is to say, that whereas in the Old Testament we have the vision of Yahweh himself drawing all the nations to true worship centred in Zion to disciple the nations. I have come to feel that this is misleading, since although the disciples are indeed sent out, it is still the action of God himself, God the Holy Spirit, which brings the nations to the worship of the King. The disciples are witnesses; the great actor is God himself, God the Holy Spirit.

I have come more and more to see the truth of this in my own experience. When I was a young missionary in Kancheepuram, I think I was fairly active in preaching and visiting and having dialogue with Hindu scholars and doing the things that a missionary ought to do. And I did find that people were being drawn to Christ, converted and baptized. But I also soon realised that this did not seem to have any visible connection with my activities. If one enquired how exactly this or that person had come to faith in Christ, there were all sorts of elements in the story of which I knew nothing at all. In the same way I often had the experience of

receiving a request from a village for Christian teaching. When I tried, as usually did, to find out what had happened to prompt this request. I always found that there were many different ways in which the Spirit had touched the hearts of people in the village and led them to seek further. I remember very specially one occasion when I was taking a confirmation class in one of the industrial areas in Madras. As I talked with those to be confirmed, I found that more than half of them had only been baptized in the past few weeks. I learned from the Pastor that (in this area of heavy industry) there had been 40 people to give me an account of how each of them had been brought to Christ. In due course I was able to read their stories. What struck me was not only that each story was different from all the rest, but also that within each story there were many different experiences spread over many years; It could be a talk with a workmate on the factory floor, a visit from a Christian friend during illness, the reading of a tract or a gospel portion, some quite act of kindness in a time of trouble, a sermon, a prayer answered, or very often a dream or a vision. No one could have 'programmed' all of this. But one factor was common to all: it was the presence of believing, worshipping, celebrating congregation of people deeply involved in the happenings had their centre there, and drew those whose lives had been touched in so many different ways to ask what was the source from what all this radiated. This was no humanly devised programme for mission. It was the work of the Spirit, present in the life of the congregation, flowing out into the community through the faithful words and deeds of members.

It is this kind of experience, confirming what the Scripture seems to teach, which leads me to say that mission is wrongly understood if it is seen primarily as a task laid upon us. It is primarily a work of the Spirit, a spill-over from Pentecost. That is confirmed in the record of the Acts of the Apostles. The first Christian sermon was preached not because the apostles decided to have a mission, but because the presence of a new reality was so manifest that people came running to ask what it was. In fact most of the great Christian preachings in *Acts* are responses to questions, not actions initiated by the Church. There is a reality present; people enquire about it; the Church has to explain, and the explanation has to take the form of telling the story of Jesus. It is not that the Church has a mission and the Spirit helps us in fulfilling it. It is rather that the Spirit is the active missionary, and the Church (where it is faithful) is the place where the Spirit is enabled to complete his work.

It is, is it not? a striking fact that in all his letters to the Churches Paul never urges on them the duty of evangelism. He can rebuke, exhort, remind, exhort his readers about faithfulness to Christ in many matter. But he is never found exhorting them to be active in evangelism. For himself he knows that he can not keep silent about the Gospel. 'Who is me if I do not preach', he says. There is an inner constraint; the love of Christ constrains him. But he does not lay this constraint upon the consciences of his readers. Mission, in other words, is gospel and not law; it is the overflow of a great gift, not the carrying of a great burden. It is the fulfilment of a promise: 'You shall be my witnesses, When the Holy Spirit comes upon you'.

I think that a very good and valid symbol of our mission is to be found in an experience with which all



of us who live in India are familiar. When we have to go to a distant village in our pastoral duty we try to start very early in the morning, so that we do not have to walk in the heat of the day. And it sometimes happens that we have to set off in total darkness, perhaps going towards the west so that there is no light in the sky and everything is dark. But as we go, a party of people travelling the opposite way comes to meet us. There will be at least, a faint light on their faces. If we stop and ask them 'Where does the light come from?', they will simply ask us to turn round (do the U-turn) and look towards the east. A new day is dawning, and the light you saw was just its faint reflection in the faces of those going that way. They did not possess the light; it was a light given to them. The Church is that company which, going the opposite way to the majority, facing not from life towards death, but from a death towards life, is given already the first glow of the light of a new day. It is that light which is the witness.

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you'. When he had said this, he showed them his hand and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, even so I send you'. And when he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained' (Jn. 20:19-23).

Here, secondly, is the Johannine account of the missionary commission. The disciples are frightened, and they have reason to be. They are doing what the Church has so often one, withdrawing from the world and seeking protection for itself. But the promise has not been cancelled: 'Where two or three are gathered in my name, there am I in the midst of them'. And there he is. And his word to them? 'Open those doors which you have shut. Go out into that world of which you are afraid. Continue till it is finished what I came to do. As the Father sent me, so I am sending you'. And that is the launching of the Church. It is a movement launched into the public life of the world. It has no life except in this sending. I came to feel vividly the truth of this during my years in the Madurai Diocese, when more than half of our congregations had a building of their own. I became accustomed to conducting all the services of the Church in the open air, in the village street. I have in my mind's eye now those hundred of occasions when I have ministered the word and sacraments of the Gospel with the Christian congregation sitting around and, beyond them, the wider circle of the whole village standing round, watching, listening, questioning. And how often it happened that, on my next visit, some of those who had been standing at the edge are now asking for baptism, coming to join the group in the centre. That scene, repeated hundreds of times, etches in one's mind a picture of the Church not as a body drawn out of the world into a secure place, but as a body thrust out into the world to draw all people to Christ. The Church's being is in that sending.

*(To be continued)*

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# Some Dimensions of Human Development

MR. D. DANIEL EZHILARASU,\* *Vellore.*

## Introduction

When I was a small boy, most of the houses in my village were thatched houses with mud walls. There were no proper toilet facilities. People used mud vessels to cook and store water. They threw away the waste on the roads. Living conditions were very unhygienic, especially during rainy season when stagnant water can be seen on the roads and in front of the houses. In those days I used to think that if we have tiled houses instead of thatched ones, we will be a developed community. I doubt whether I thought of better toilet facilities and clean surroundings as part of development.

Today I notice that most of the houses in my village are tiled with brick walls. Mud pots are rarely used; instead gleaming stainless steel vessels are used for all purposes. Does it mean that our village has developed? When I take a closer look I find that things that matter have not really changed. Though people use stainless steel vessels, what they cook remains the same. The diet, especially for children, is unbalanced without any nutrition. Toilet facilities continue to be inadequate and one can find heaps of waste on the road. During rainy season water continues to stagnate causing unhygienic condition. People get sick often; young people of the village lead purposeless lives. Violent quarrels often erupt. There is no common concern for the issues of the village. Decision-making processes on important issues are still the same as ever with a few influential people dominating.

The superficial and apparent 'development' in certain areas does not indicate any real development particularly human development. This example, which I am sure is very typical of many other villages of our country, makes us to think about what is true development, particularly what is human development. In what follows I shall make an attempt to highlight some of the dimensions of human development keeping in mind that development process is essentially a matter involving both an individual and his community.

## Individual and Community

At the outset we have to be clear about the vital relationship and mutual dependance between individual and community in the context of human development. Human development does not mean the personal development of a few individuals nor the development of a community can ignore the individual development of its members. True development is therefore an interdependent process where individual development takes place in an atmosphere of shared responsibility creating a balance between the common good and the individual freedom to acquire skills and develop ones potentials. In a community where there is mutual trust and confidence then in such a community members help each other and participate in the process of human development. In most of the communities we find that only a few people take responsibility to initiate, plan and coordinate different development processes involving other people of the community. Thus, ideally both individuals and the community as a whole function inseparably in facilitating the process of human development.

## Dimensions of human development

The dimensions of human development are based both on the uniqueness of the individuals and on the communality which they share with the community. Therefore we have to talk about the social, psychological, interpersonal, cultural, spiritual and ethical dimensions of human development.

## Social development

The social dimension of human development is concerned with the social change that should occur in a community. Such a social change can occur only through the initiative and supportive action of some liberated members of the community. Personal liberation means, among other things, the ability to change ones life for the better. Liberated individuals should be able to analyse the power structure and raise their voices at appropriate times and thus exhibit a relatively

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high degree of participation in decision-making and other affairs of the community. However this is not always easy. From my own experience I have found it difficult, in spite of my own personal liberation, to actively get involved in some of the development issues in my village.

What we need from the people of our villages is an increased awareness and sensitivity about the issues related to themselves and the country as a whole, self-reliance, appreciation of the collective self-reliance, willingness to accept responsibility and a spirit of common concern.

### Psychological dimension

Since human development essentially takes place through the action of individuals it becomes relevant to talk about its psychological dimension. The way people listen, understand and react is highly conditioned by their psychological state of mind. From my personal experience I found people normally have limited perception about themselves and to make them understand without prejudice is very difficult. The attitudes and behaviour of the people, especially when they are illiterates and semiliterates, are rigid and the conditioning is severe and difficult to overcome. We often find, people are conditioned to act in one particular way. In one sense it is an example of how a lack of personal liberation of a few can result in the absence of overall development of the community. Personal liberation, in this particular context, would mean freedom from unhelpful emotional reactions.

### Interpersonal dimension

Shouting and quarrelling with neighbours is an unending phenomena in our villages today. This is only a sign of a lack of interpersonal relationship within the community which is very important for the process of human development. People need to learn the communication skills. Listening understanding, responding, conveying specific and appropriate messages are skills which can be acquired. If everyone can recognise that each communicates from his own unique experience, values, understanding and perception, then there is ample scope for a greater possibility for better interpersonal relations and mental wellbeing of the whole community.

### Cultural dimension

Human development also has a cultural bias. Every culture has its own strengths and weaknesses. The traditional values and practices of a society, have a direct bearing on the growth of the individuals. A vast majority of our people continue to be dominated by the concepts of fate and 'karma'. People who have been suppressed on economic and of caste considerations will take a long time to find themselves as fully liberated persons with a sense of selfworth. The cultural milieu of a developing society is never static but always dynamic. Any living culture borrows values from other cultures. In such a process, it is quite possible that people may acquire false values, and the development process may become dysfunctional.

### Spiritual and Ethical dimension

The spiritual and ethical dimension of human development is either ignored or not given its due importance in thinking about development. Personally I believe that my own commitment and concern for human development is undergirded by my commitment to Christian values and perspectives and I am sure many others who feel similarly.

The development process may itself raise spiritual and ethical questions particularly when it involves fighting against injustice. The question of means and ends, development activism and use of violence, interpersonal relationship between the oppressor and the oppressed, methods of sensitising the people have spiritual and ethical overtones.

We often forget that Jesus told us to love our enemies and that we worship a God who hates sin but loves the sinners. St. Paul's admonition to speak the truth with love is not often followed.

The dimensions of human development discussed above are not exhaustive; one can talk about various other dimensions which are equally important. Further, these dimensions are also not independent. For example, social dimension and cultural dimension of human development have much in common and influence each other. What is important however, is that a consideration of these dimensions helps us to recognise human development as the basis of all sorts of development. In a very real sense, no community can claim to be developed until and unless human development is discerned and acknowledged in the total process. It is in this context, organisations and individuals who contribute to the human development have a meaningful role to play in the furthering of development of a community.





# Peace Mission—Visit to Sri Lanka

BISHOP SUNDAR CLARKE, *Madras*

At the invitation of the Rt. Rev. Swithin Fernando, Bishop in Colombo, on a Peace Mission, arrangements were quickly made to visit Sri Lanka. Everything worked out well and all the arrangements were made with swiftness and precision.

My host brother Bishop Swithin Fernando was at the airport to receive me. Rev. Father Oscar and Brigadier, George Fernando, Military Secretary dropped in to discuss Bishop Fernando's peace truce proposals ready for the Press. Thus began a church to church Peace Mission, a Diocese to Diocese ministry, a people of God to a people of God peace venture.

On the very first morning we had an appointment with His Excellency President, Mr. J. R. Jayewardene. It was a fruitful time of sharing and discussion. For about half an hour we discussed various issues and in particular the truce issue suggested by the Bishop of Colombo, the Rt. Rev. Swithin Fernando. The Bishop has made a Press appeal for a cease fire from the 24th of December till the 31st of December. This appeal was further lengthened to the end of Pongal. President, Mr. J. R. Jayewardene was open to this suggestion provided the LTTE was agreeable to laying down of arms during the truce period. We also shared our concerns as Christians and as Church members for the present unrest and offered our services to be agents of healing and reconciliation. It was a very profitable time with the President.

The same afternoon we had an appointment with the Minister for National Security, Mr. Lalith Athula Mudali. The half an hour spent with him was again profitable in trying to communicate our peace effort and request for cessation of arms. We wanted the country to have a foretaste of peace and it was our fervent hope that this tasting of peace would lead to a further desire for a greater longing for peace, goodwill and harmony. Later, an hour and a half was spent with the Prime Minister and this was an illuminating and instructive experience. The whole political philosophy of the Prime Minister is a philosophy of the people and he shared his concerns for the people and the Bishop and I again shared our desire for peace among the people.

After meeting with the political leaders, we had an Ecumenical Service for Penitence, Reconciliation and Peace. This service was well attended by different denominations and was held in the beautiful Cathedral adjoining the Bishop's house. I am sure the people of Colombo are proud of their cultural expressions in the architecture of the Cathedral. After the ecumenical service we had a session of dialoguing with the ecumenical leaders. It was a useful time where people

were open to their grievances and ventilated their longings and aspirations.

Along with meeting with political leaders, Church leaders I was exposed to a lot of personal exposures. I was able to meet many people and homes of families with Sinhalese origin and Tamil origin. The only good news to be shared with them at this crucial time was an assurance of the Prince of Peace being with us, in us and above us. This meeting people at the grass root level was very helpful. This gave more opportunities to enter into their feelings and to allow them to ventilate their hurts. This had great therapeutic effects.

For the fruitfulness of this peace mission, I would like to make the following suggestions for prayerful consideration by all concerned. I wish that this be given as much publicity as possible. These are just suggestions that arise out of personal experiences and personal reflections. So human error and mistakes in judgement may be forgiven.

1. Peace, reconciliation, laying down of arms is most urgent and most necessary. This is something very immediate and every effort must be made to stop shooting and killing, robbing and plundering. A foretaste of peace and laying down of arms for a few days may lead to a deeper appropriation of peace.
2. This naturally leads to faith and trust in each other. A truce-pact must be a trust-pact. Credibility and trust in each other needs to be built up.
3. If there are big powers behind the scene, it may be more helpful for them to keep off. We smaller countries will have to eventually settle our own problems and learn to live with each other.
4. We should work not merely on Governmental relationship but more on people to people relationship. More and more people should come and meet the people so that their ethnic or narrow approaches would find avenues for a broader outlook and also they have other pre-occupations.
5. There is a definite identity crisis and we need to go beyond an identity of particularism to an identity of universalism. In other words the narrower identity must give place to a larger identity.
6. The Church should be the Church—the instrument of healing and reconciliation. At this stage I see the church as the most potent force of healing and reconciliation. We need to go beyond talking, seminaring and political missioning. Let us do peace unto people, unto their lives and unto the world. Peace and good-will needs to be done unto the people by the Church.



# WRITE ON



MISS EILEEN THOMPSON\*  
AND BISHOP PREMASAGAR

All Christians should be communicators. That was the message to come out of the Writers' Workshop held in Secunderabad in mid-January. But, the participants recognised, in order for that to happen some had to work at producing materials which met people where they were, spoke to them out of their own situation and enlightened and inspired them. And the ten to fifteen people at the workshop were prepared to face that challenge of enabling others to communicate.

The participants were magazine editors down from many different parts of C.S.I. They came with their different experience too—some after working on a diocesan magazine for six years, others after only a few months and one who had yet to take up his task.

The four days we spent together gave us time to look at issues involved in Christian communication. Is it merely the publishing of Bible study notes and sermon outlines or does it go further? For some the idea that a magazine connected with a church could or should touch issues of social justice was new and needed coming to terms with. Others however talked of the ways in which they need stories and personal examples, to highlight Christian living in the community and social action based on Gospel values.

One of the strengths of the workshop was the way in which people shared and all agreed that this was of great

importance. Too often those called on to communicate through church magazines work in isolation and it begins to tell. They have problems in getting articles and pictures; they lose inspiration and consequently readership; they feel very much alone. At Secunderabad the participants began to realise the value of an exchange of ideas and even articles. They hope to keep in touch and thus to form the basis of a network of communication which, it is hoped, might spread throughout C.S.I. Indeed Rev. Dass Babu and other participants would be happy for other magazine editors to get in touch and take part in this pooling of resources. In each region magazine can be exchanged and, said participants, this can even happen across language barriers. After all in most areas it is possible to find speakers of each of the four major languages.

The workshop was intensely practical with participants involved in planning and preparing their own magazines *Deepika*. This illustrated techniques such as the use of meditational material, the interviews and the in-depths articles as well lighter interest catchers. It also highlighted some of the problems faced by hardpressed editors with deadlines to meet. Typewriters went wrong; duplicators proved difficult. In fact in this case the gathering of articles, go often the editor's nightmare, was the easiest task. But it was all learning experience and helped people see ways of overcoming difficulties.

The Workshop and its composition missed some interesting issues. Except for two of the full-time participants, all who attended were ordained men; and of the two lay people only one was a woman. It seems sad that when there are many able lay people within the Church of South India, tasks such as the preparation of magazines are loaded on the shoulders of the already hard-worked clergy. The whole question was discussed in some detail and several people felt that it might be profitable for a presbyter and a lay person to work in tandem. In this way each could bring his or her particular gifts, concerns and knowledge to the benefit of the magazines or newsletters.

The presence of some theological students and also of their lecturers led to discussion which seems to reflect a concern of the church as a whole. 'Many students leave their seminaries as able theologians', said one lecturer, 'but they have no idea about communication'. And his colleagues agreed with him. They plan to continue examining this question. Several feel it might be possible and even advisable to include an element of communication studies within regular curriculum.

People also talked in detail about the suitability of their magazines. Should they be for presbyters and leaders only or are they a valuable organ of communication for all levels of the congregation? Should they simply be a vehicle for theological debate or should they include news and stories about outreach, social awareness programmes and issues touching the everyday life of Christians? The participants felt that this was a debate which should not be confined to them alone and hoped that it is something which will be taken up seriously by congregations, dioceses and other groups within C.S.I.

Workshop then was wide-reading and productive. But its production extended for further than the one issue of *Deepika*. It led to inter-personal communication, to people getting to know one another and to understand and explore issues together. When it comes to it, communication is about people and if communicators forget that, then their work is pointless.

There were 15 participants from all over the South. The Workshop was inaugurated by Bishop Premasagar, the Deputy Moderator.

\* Miss Eileen Thompson is the Secretary of the Communication Department of the Council for World Mission, London. She came to Hyderabad as a resource person.



# Launch out into The Deep

BISHOP HARRY MOORE\*

To make progress in mission, we do not necessarily need new ideas. We need depth.

Mr. Sidney Checkland (later Professor), who taught me economics, once referred to an eminent politician as superficial and tidy-minded. The phrase has stayed with me. Whenever a tidy-minded theory or doctrine comes my way I find myself asking, 'is it superficial?'.  

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## The deep is within

When I consider those who have helped me in my Christian pilgrimage, I find that most of them have had a deep and simple and yet not a simplistic faith.

This simplicity of faith has usually come out of a deep commitment to God in Christ in all sorts of painful and challenging circumstances. Those whose experience of God has gone deep into their innermost being are, in my experience, those who are able to reach out and touch others in his name. Those called to be agents of God's mission across the world will be successful in proportion to their depth of openness to the Holy Spirit in their day-to-day lives.

## The deep is personal

We live in a time of great change, when all the great cultures and religions are under pressure. It would be very difficult to identify any major cultural or religious group which is not subject to massive forces of change.

John N. M. Wijngaards and Peter Davies, in an article in the book *Mission in Dialogue*, commenting on I Corinthians 9:24 say '...people are waiting for athletes who will enter the race with them and lead them to the finish: God.'

Thus, for agents of God's mission this is a time of great opportunity, as people and cultures are open to persuasion from the depths of God's grace. Ideas and words are important, but the Gospel is personally conveyed. Mission partners who will be used of God in his mission will be personally engaged with the people to whom they are sent. Friendship which develops with love is the vehicle of grace. Such human

relationships are often simple, but when they are deep they are never superficial, and often lead into unexpected experiences which widen our vision.

There is a story of an American missionary who went to China years ago, who was asked, 'Why do you keep on going back to China?' She replied, 'I first went because I love the Lord; I return because I love my Chinese neighbours.'

CMS's commitment to sharing the Gospel with others is a commitment to loving others.

## The deep is painful

To believe that Christ is the hope of every man and every nation is not without pain, unless one is superficial and tidy-minded and can cast off those who do not agree with one's own point of view. However, Jesus offered us a sharing of his pain in loving him and loving the world which he loves.

In many parts of the world today it is not possible to speak openly of one's faith. Christians there find that painful. In Saudi Arabia, and many another Muslim country, it is against the law publicly to witness, or even to worship, as a Christian. However, when there are Christians of real and deep faith which shows, it is found that Arab friends notice and are interested in faith that makes one different. Where there is a personal relationship, God speaks and people are challenged and blessed.

However, to share one's faith with a friend of another religion, who is also a person of deep personal faith, requires a certain toughness of spirit, as well as a great sensitivity to the dignity of the other person. One's own presuppositions are challenged and one's ability to express one's faith in words that make sense to others is put to the test. Max Warren said in *Crowded Canvas*, p. 142, 'all those who would serve their fellows, especially if they are of different race, need to be creatively tough'. We might add, more especially if they are privileged to be asked to share their faith with them. The deep may be very challenging and painful.

## The deep requires perception

Another area where the CMS connection is continually called to deepen its perception of its responsibilities is in relation to the Church. CMS aims at sharing in the renewal of the Church and its institutions.

\* Bishop Harry Moore is the New General Secretary of the C.M.S., London.



If there is anywhere where creative toughness is required it is here. All too easily we are tempted to continue doing what we have always done. We need to ask again and again: Can this role be filled by the local Church? We need to be tough with ourselves in facing such questions and also to give our fellow Christians the dignity of being able to hear and discuss such tough questions with them.

Of course, it is possible to take the simple line that, as soon as the Church is established and running, the mission agency should break off relationships and move on. This can so easily be superficial and tidy-minded reasoning, because there are many places where agencies like CMS can be the means of supplying a resource for mission which is not otherwise available to the local church. The important thing is that we recognise these two opposite roles, and indeed other possibilities, and seek God's guidance with the local Christian leaders. This needs patience and perception as much on the side of the Church as of the mission agency.

### The deep is radical

Wherever the Gospel takes root, it begins to affect not just the life and religion of people, but their whole lives. Many mission partners are involved in work which is related to 'development', i.e., to helping people to avail themselves of some of the technology of the West that is appropriate to their needs. Better methods of agriculture, education, community health, and similar endeavours improve people's life-style and change their social relationships. The Christian who finds him/her self among people who are responding to the Gospel soon gets involved in sharing any available gifts with the new Church. It could not be otherwise. Visitors from the West will continually hear the deep gratitude of the Church for this sharing in the uplift of poor people, as well as many requests for more such help. The same devotion to the Church is present in the parishes of Britain wherever church folk have been constrained by the love of Christ to hold out compassionate caring hands to needy neighbours.

However, there is no end to the changes that deep commitment to Christ entails. Where human rights are denied to people, Christians, valuing every human being, are drawn to the support of the deprived. Foreign workers can sometimes help, especially when the govern-

ment concerned recognises their contribution to that country. However, part of the pain of mission partners is that when human rights issues are in the forefront of the political arena, the foreigner is not then an acceptable participant.

Where the deep into which the Church is called is in the area of justice and human rights, the mission partner may be called on to 'hold his peace'. There is a service to be rendered in Christ, and that is to stand by those Christians who feel called to stand out, and maybe to suffer, for righteousness' sake. That small part may demand much of an expatriate mission partner, but experience has shown that, when it occurs, it is a contribution greatly appreciated by those who are in the forefront of action.


### Deep in the heart of God

It is important for all those who are called to the frontiers of mission in countries and communities outside their own to recognise that God is at work, the mission is his, and he will call his chosen workers to work with him. There is often an important place for the expatriate Christian in his plan, but there are things the foreigner cannot undertake, there are levels of life the expatriate cannot easily penetrate, there are conceptual frameworks that the expatriate worker may take years to perceive. But God is at work and he will call out his followers whom he chooses to further his purposes.

Only the superficial and the tidy-minded will see everything clearly and in black and white. Those who walk close to God in Christ, will continually be challenged to enter more deeply into the present, for it will be as we are faithful in our daily experience, and as we are willing to let the Spirit interpret to us afresh the meaning of what God is doing in his Church and in his world, that he will give us that depth of spirit that will make us able to think his thoughts and know his will.

In this pilgrimage we may well have new ideas about mission, but they will be built on firm foundations, which are deep in the heart of God, who still calls us to go in his name to all nations and all peoples, that he may be known, his will be done, his Kingdom come, and his glory be revealed.





## BOOK REVIEW

**FATHERS TALKING—AN ANTHOLOGY** by Aelred  
Squire Cistercian Publications Inc, 1986 Kalamazoo,  
Michigan—USA. 76 pages, available through the  
CLS, Madras-3.

Just the other Sunday, immediately following the Worship service, a leading lady of the Congregation ran up to me with an open Bible in her arms pointing to a verse in the Book of Genesis wherein God had assured Noah after the floods that He would never again destroy the earth and the fulness thereof. What a contrast and consolation from the frequent sermons of the Prophets of doom from our pulpits, she said, who nevertheless warn us of the real fears of possible Nuclear holocaust. How refreshing and hope giving to return to such words of God from the past in times of despair and despondency declared this lady.

Now, to hear the voices of the famous Church fathers from the patristic period of Christian history and so thoughtfully selected and offered in this book should surely help this, my lady and her tribe who are easily the majority of our congregations.

Each of the 20 pieces selected for inclusion in this Anthology can be described as masterpieces from the Sermons and writings of five great Fathers of the Christian church.

Origin is the author of 'Rebecca at the Well' one of his homilies on Genesis. He lived in Alexandria and also served a term as a Priest in Palestine. He died a Martyr in 253 AD in the persecution under Emperor Decius.

Leo I the great was elected to the See of Rome in the year 440 AD while he was absent on a Diplomatic Mission in Gaul. The Epistle written to Patriarch Flavian of Constantinople in 449 on 'The Person of Christ' was accepted by the Council of Chalcedon (451) as a standard Doctrine of Christian Orthodoxy. Of the 92 of his sermons on record for us, this Anthology has included selections from five of them.

Pope Gregory I was the only other Church father to be given the honorific title 'Great'. After 6 months of reluctance he finally accepted ordination as Pope in 590 AD. The motive behind all his profuse writings is ultimately Pastoral including his reflection on the Book of Job. His famous *Dialogues*, a collection of folk tales about Holy men were aimed at devout lay folk. From his 40 homilies and other writings from the pen of this analyst of the spiritual and ascetic life, five selections are made for this Anthology. He was the one who has given us the revised Roman Calendar, the Gregorian calendar.

St. Augustine was born in 354 AD in Modern Algeria. This author of the well known 'Confessions' must have been canonised just for this output. When he died as Bishop of Hippo in 430 AD leaving enormous amount of writings and Sermons, the Christian Church discovered a pioneering Theological luminary that would shine through several centuries following. Six of the selections in this book are given as samples of his thought.

Cyril of Jerusalem was born about 315 AD and emerges as a product of a Catechetical School. He was raised to the Diaconate by Bishop Maximus of Jerusalem. He was a Priest in 342 and eventually in 340 Bishop. He played a significant role at the First Council of Constantinople in 381. His reputation rests largely on a remarkable series of 24 Baptismal Catecheses of which only the Pre-Baptismal ones are quoted in this book in 3 different articles.

Much more detailed biographical notes on these five great luminaries of the Church given in this book makes it all the more inspiring and meaningful to read and reflect on the texts from these Spiritual trail blazers.

This book has a sub-title, 'An Invitation to serious Spiritual Browsing'. And indeed it is but demands more than browsing; and is most richly rewarding. Which Christian or anybody aspiring to be one, can afford to miss profiting by this book?

(Book reviewed by Rev. M. Azariah)





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